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THE SOWER

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No. 214

THE SOWER

“Semen est Verbum Dei”

No. 214

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The Renewal

God has called us not to confuse or compel men's consciences, but to enlighten them.

He has called us to speak with the same simplicity that we find in the statements of the Apostles' Creed; not to obscure with explanations, nor to flatter our hearers.

He has called us to renew our brethren, not to frighten them.

POPE JOHN XXIII.
to the Lenten preachers, 1959

Notes

Our change of address (to "The Sower", 11 Cavendish Square, London, W.1.) will take place in January next, immediately after the appearance of the January issue which will be the last under the present editorship, though, as stated before, the present editor will continue to write with customary copiousness in future numbers. Meanwhile it will still be in order for *The Sower*, as a separate entity, to offer warm congratulations to the Centre on the success of its first large effort, the Birkdale summer school. The majesty of its theme was appropriate to the significance of the occasion, our teaching about God Himself is indeed the first thing we need to attend to. The God of the philosophers, by all accounts, seems to have encountered a certain coolness at Birkdale; well and good, if by philosophy we mean reasoning, but *is* that all we do mean? Don't the poets, too, love wisdom after their fashion? Is there nothing in between the ratiocinative abstractions and the concrete fullness of revelation? Who and What *is* this God who turns out to be our Father? People's answers, no doubt, will always vary. My God is Beauty. The God of the Benedicite, I suppose, of the Deer's Cry, of the Canticle of the Sun. Not that I've anything against Goodness and Truth, but they seem always a bit beyond me somehow. My own God is Beauty. Yes, and in consequence Joy too, of course — *Summa Beatitudo*, as the Vatican Council remarked in one of its own happier moments. If It — if He — loves *me*, or the rest of the human race, well, that is certainly good news, however surprising; still that, and everything that comes of it, is something unexpected, something *extra*. The first thing, the basic thing, is that we just want Him to be *there*; *gratias agimus tibi propter magnam gloriam tuam*. Creation, Grace — which of the two gives us most to marvel at? Yes, I know they both came together as a matter of fact — no, really you mustn't think I'm just plain *ignorant* of theology! — but if you ask me which is the greater wonder, I'm always tempted to say Creation. It's too late now, but I do wish I'd managed to get to Birkdale to get more light on some of these things. Take warning by me, and book your place for next year.

* * *

And what a grand idea that is, which seems to be growing, of Catechetical holiday-camps for children who cannot go to

Catholic schools and need initiating into the sacraments! The diocesan Catholic Women's League branches are sponsoring them, and Our Lady's Catechists are helping with the instructing of the small groups. Small groups — that is half the battle. (Did you see that letter from an Infant-school teacher in one of the papers the other day? She told how Asian flu had reduced her class to well under thirty, and the backward children among the survivors "suddenly showed marked progress"). And the other half of the battle, of course, is the mental association of happy times and "religious duties". Fourteen such camps, not all under canvas, have been held in various parts of England and Wales this glorious summer, according to the *Universe* of August 28th. Such "camps" could provide a use for many a boarding school or college standing idle in its pleasant surroundings all through the long summer vacation. Nor is it absolutely necessary that such children should go away from home somewhere. Similar things could be started around their own parish church, using any facilities that happened to be available. The Americans have been doing this sort of thing for years, and we shall have to do the same even if there is only a fractional amount of truth in the figures one hears of children who lack Catholic schools.

* * *

The teaching of English is in a bad way, according to a correspondence in the *Times Educational Supplement* this year, summed up in its issue of July 26th. Witnesses as authoritative as the Examiners for the Oxford Honours School in English stated that much of the work they examine is shoddy. Other authorities on other occasions have said the same. "Examiners for the General Certificate of Education deplore the English of their candidates", writes the editor of T.E.S. "Industry declares that its recruits are illiterate. Provincial dons debate whether they should not break off their lectures while they teach their freshmen to read and write". The editor's remedy was that teachers from the primary school upwards must insist that their pupils give them better work. Too many teachers are bored, and have no enjoyment of good English to communicate. In this "age of clatter and buzz, of gape and gloat" (Sir Winston Churchill's phrase) the prime task of the teachers is to get their pupils back to some work. Doubtless, but if the work is wasted on comparatively useless matters like arithmetic and geography, English will not benefit much. The real weakness (it seems to

us) lies in thinking of English as a "subject" at all. English is not a subject, it is *the* subject. Or rather, language is. Language distinguishes man from the lower animals, language is the necessary tool of thought, language is essence of education. (And especially translation of course, because it compels the use of the mind and judgment; so Latin cannot be discarded without injury to English). The so-called "non-academic" type of mind can be, and ought to be, equipped for a useful and enjoyable life, but it can never really become educated, in any serious meaning of the word. Probably we ought to make some such distinction in religious instruction, and keep theology to a minimum with the B streams. Fortunately heaven is not only for the educated. On the other hand, minds that are capable of education *need* to be educated, especially in religion. Yes, it is a complicated world, isn't it.

* * *

Youthful crime and violence of the teddy-boy type seems to trouble other countries as well as ours, at least on this side of the iron curtain. (In so far as it rises out of economic and industrial conditions, unscrupulous mass-entertainments and high-pressure advertising, Soviet countries are no doubt free also, if not from teddy-boys at any rate from their unreasoning violence). Nobody has any remedy to offer that we have heard of, or any comprehensive diagnosis. Yet the fact that practically all the criminals have attended secondary-modern schools, and are practically all of the lower grade intelligence, ought to provide a clue. It would be absurd to blame the schools, but the fact remains that when the troublesome elements have been "reorganized" together from several primary schools into one school for ever-elevens, they find themselves more numerous and daring than they would ever have been in their several all-age schools. To diagnose their after-development two questions can be asked: first, why are they so emotionally disturbed or distorted or whatever we may call it: and secondly, why does this disturbance so easily express itself in the form of violence? To answer the second question first, the bully-type, compensating himself for his social or intellectual inferiority, has always been with us; bullying by a gang is a natural enough development; and gang-fighting (each member wishing to prove his courage both to himself and others) is the pursuit of a misguided ideal, as we see for instance in the first scene of *Romeo and Juliet*. We must remember that these teenagers of today,

all through their childhood almost from birth, have spent most of their leisure, often many hours a week, at local cinemas where the cult of violence was total and continuous. (And today's children are getting the same indoctrination even at home, through commercial television, thanks to those — including alas most official Catholics — who encouraged the introduction of that entirely poisonous institution). There is no mystery, then, about the violence. The first question remains, however: what is the nature of the profound inner disturbances which seem to need such outlets? Broken homes, some will say, or mothers that worked instead of looked after their children. But these (we guess), are the cause of delinquency, shop-breaking and so on, rather than of violence against other people. Vaguely everybody feels that it has something to do with feelings of inferiority, or with having too much money to spend, or both. Are we on the track of something there? In one case in today's paper, three youths attacked a young bus conductor off duty and his wife, whose only crime had been to ask them to make room to pass on the pavement. One youth followed them along the street saying aggressively "You're too posh for me", after which the combined assault followed. That seems entirely in character, doesn't it? And indeed it must be quite maddening to be earning lots of money, with five pounds a week or more to spend on pleasures, and yet to feel oneself looked down on by those who have no purchasing power and may still be at school. In the case mentioned above two of the youths were unemployed at the time, which must have been still more maddening. In the end, society itself will probably resort to savage repression, though that will be no remedy. Those who say that more religion is needed are no doubt right, but nobody can give what they haven't got, and our society has lost all its certainties.

* * *

Catechism Stories. It is an odd thing that reviewers in foreign countries find much more discriminating things to say about our aid-books than is customary here. Reviews in England and Ireland are invariably very generous, but also ultra-practical — "every priest, teacher and parent ought to buy this book" they say, or words to that effect, and indeed what better could one ask? Well, but listen to Fr. Vittorio M. Bonamin, S.D.B., famous catechist of Argentina, writing in *Didascalia* in December, about the Spanish edition of one of them: "Accuracy of aim, together with beauty, characterize

this collection of *Catechism Stories* : accurate aim as regards the doctrinal content of the various items for each topic, and beauty, in some cases the enchantment that comes from tenderness and . . . " (well, the word is 'misticismo', and don't ask us what that means in this context) "in its choice and treatment of examples." Or here is the very serious Spanish review *Perspectivas Pedagogicas*, writing of the same book over the well-known initials J.T. He says if it were an ordinary collection of catechetical examples it would not be noticed in those pages, but "This is something different . . . The author's style is an inimitable non-explosive mixture of classical quality and modern liveliness, worthy of comparison with first-rate English authors. That English quality is reflected in his catechetical examples, for he provides all sorts and signs them all with an unmistakable mark. His examples are the only ones which combine wisely the dramatic with the topical, basic seriousness with a healthy and attractive sense of humour, the only ones which reflect the progress of catechetical pedagogy, giving to Sacred Scripture and Liturgy their rightful place, and giving the reader to understand, always discreetly, when a true story is being told and when a poetical legend. Moreover the doctrine is most solid and the plan strictly follows the catechism, as well as providing inspiration for a worthy kind of religious-teaching-method . . . " Now that is the kind of review to make a poor hard-labouring author purr, isn't it? In case some of it may be true, may we remind everybody that there are three volumes of these stories now; prices 12/6, 9/6 and 12/6 respectively: *Catechism Stories*, *More Catechism Stories* and *Third Book of Catechism Stories*. And, if you'd like to know, there is nearly enough material accumulating for a fourth book.

FOSTER-PARENTS WANTED!

"The Faith of our fathers may not be saved now by Dungeon, Fire and Sword; but it may be by washing-machine, sewing-machine, perambulator, and Love".

—*St. Peter's Net, March 1959.*

PUTTING IT MILDLY

"The interest of those who live by journalism, including television journalism, is unhappily not at all the same as the public interest".

The Tablet, April 11th, 1959.

Teachers or Messengers ?

The Christian religion is a *revealed* religion; it is based upon what God has made known to men, not upon what they themselves have discovered. The faith of a Christian rests upon the revelation which God has made of himself in the Old Testament and in his Son, Jesus Christ.

Revelation is something personal: God telling us about himself, what he has done for us, is doing, and going to do, and inviting us to reply with a living faith. He has spoken to men by words and deeds. In the Old Testament he spoke to individuals, like Abraham, Isaac and Jacob, and also to a whole people, choosing for this purpose messengers, like Moses, Samuel and the prophets. By his frequent interventions in their history the chosen people learned more about God and his designs than from his words. In "many and varied ways God spoke of old to our fathers" (Heb. I.I.). In the New Testament also God spoke to men. The words and actions of Jesus Christ are the words and actions of God. Jesus Christ has made known everything anyone needs to know for salvation.

God's voice which spoke in the past still reaches us today. His words are meant for all; and he has seen to it that what he has said is proclaimed to us today in His Church.

As teachers we need to be convinced of this personal aspect of revelation, because otherwise we run the danger of bringing into the class room the less appropriate method of the seminary professors who put the emphasis on the revealed truths themselves rather than on God the Revealer. The professional theologian takes the sources of revelation, Scripture and Tradition, and examines them as one does lifeless historical documents. In order to prove a scholastic thesis he draws from Scripture what texts he can find in support of his assertion and passages from the writings of the Fathers. However correct and necessary this may be in a course of theology, the teacher in the class room giving a course of religion, will keep foremost in his own mind and impress upon his pupils that it is God who speaks to us through his Church, and uses human intermediaries to hand on his message. Whilst having recourse to the findings of theologians, the catechist looks upon revelation primarily as God revealing himself, not primarily as revealed truths about God, for his aim is to drive home to the pupils that our religion is a

personal religion: it is matter of God speaking to us and our reply, not just a body of truths we believe.

We will do well to look upon revelation for what it really is, viz. *a message*. God could have revealed himself to each individual personally, but he did not. He chose certain people to be his messengers who were to hand on to others what he said, Jesus Christ being the supreme messenger, the perfect revelation of God.

Our Lord went about giving the Father's message to men. He commissioned the apostles to hand on the same message without addition or alteration. They did as they were bidden; they announced that he whom the world had long awaited was already come, that he was Jesus of Nazareth who died and rose again, who was now living and in whom was salvation. The successors of the apostles, our bishops, hand on the very same message. And for the carrying out of this responsibility they draw upon the help of priests and Catholic teachers in Catholic schools. Religion-teaching is thus the handing on of a message from God.

Since the Christian doctrine we teach is in reality a message, it should be presented in that form. This will bring about a great improvement in teaching, where the almost traditional view suggests a school-subject in which we expound a doctrine, explain technical terms and teach formulas.

The Christian message has certain characteristics which should influence the way in which we present it. In the first place, it is a good news, the name Our Lord himself gave to it. It *is* news, even today, for the majority of mankind has not yet heard it, and it must be confessed that very many Christians themselves have a very inadequate knowledge of what it is all about. Moreover, it is a *good* news. The fact that God so loved the world as to send his Beloved Son to save it is a tidings of great joy to all peoples.

We are telling the pupils something that is good for them and which they should be very glad to hear. But we empty it of its "good news" character if we confine ourselves to explaining doctrine or getting the catechism learned or making our religion appear to be a matter of prohibitions and commands.

Secondly, the Christian message is a spoken message, God did not write a book and send it from heaven saying: "It's all in the book, learn that and get others to learn it as well". See also St. Paul's insistence on oral transmission (Rom. 10.13-14 and 17).

Instead of respecting God's manner of revelation, have we not made the Word of God abstract by presenting it in a series of propositions and catechism answers? Have we not turned the living God who speaks to us into a school-subject, to be learned like geography and arithmetic? To know a person one must enter into personal relations with him; catechesis should be given not so much on a notional as on a personal level: the teacher is expected to speak of God and Jesus Christ as of someone he knows personally and whom he is introducing to the pupils.

Thirdly, the Christian message is one which calls for a response. When God speaks to men, it is not for nothing; they are not to remain unheeding. When he speaks through the medium of a religion-teacher, he calls for a response from the pupils. This response is not simply an assent of the mind to the revealed truths, but a commitment of the whole person showing itself in the whole of life.

This characteristic imposes on the teacher a responsibility for presenting the Christian message in a way that will provoke this living active faith in his pupils. Yet he will not achieve this aim if he is so busy getting things learned for examination purposes or for reproduction before a diocesan inspector that he forgets the personal call from God to the pupil that is in every revealed truth.

The danger of neglecting this aspect of the Christian message becomes greater in the secondary schools where the emphasis is rightly placed upon instruction. Nevertheless, we must not forget that faith is a life-long commitment which progresses with the person's human development.

Consequently, in preparing our lessons we are to keep in mind the fact that the Christian message is one which calls for a spiritual reaction on the part of the hearers, and we are to ask ourselves how we can so present a particular truth that the pupils will make it fruitful in their daily lives.

For any big improvement in religious teaching the chief change will be in the mentality of the teacher. He will shake off that text-book mentality which most of us have; we think that if only we had the right sort of book most of our problems would be solved! He will be on his guard against excessive application of the "schoolmaster" attitude which leads him to take the religious lesson as if it were the same as the teaching of profane subjects.

However, the chief requirement, following from what we have seen of the nature of revelation, is that the teacher is to look on himself as the bearer of a message. He can apply to himself in some degree the words of Our Lord: "As the Father has sent me, so I send you". He should have the mentality of a messenger announcing good news.

The teacher should himself feel joy and gladness at the news he bears. This does not mean working up a forced or superficial enthusiasm in ourselves; but instead of taking the revealed truths too much for granted and as stale news, we should deepen by prayer our appreciation of the amazing fact that God should come and live among men in order to save them. We will then perhaps become like the apostles who were so filled with joy at this news that they felt impelled to tell it to others: "It is impossible for us to refrain from speaking".

The teacher will be a faith messenger. It is not his own, but God's message he is delivering. Therefore, he will let the pupil see that he is speaking not in his own name, but is echoing the Word of God. In his vocabulary he will keep as close as possible to the concrete language of the Gospel without any excessive use of arid definitions and abstractions. Moreover, being aware of his function as an intermediary he will be careful not to make himself too prominent, but to efface himself as it were behind the message.

And lastly, God wants his messengers to use their intelligence. We are to study carefully the message to see that we have understood it correctly, that we are not distorting it, or weakening it, or substituting for it here and there the opinions of men. We must also study it to distinguish the essential truths from the accessory material and thus be able to observe a due proportion in our teaching.

F. SOMERVILLE, S.J.

THE TEST

"Whoever falls in love steps, for a little while at least, into the world of imagination. To not a few this is probably their only experience with it. Love between man and woman is given to almost everybody in early life. Nature bestows it that the race may be perpetuated. But God bestows it as a rehearsal and pattern for the rest of life. The test of the genuineness of love is that its glow extends beyond its central object and touches everything around him or her."

—*The late Harold C. Goddard, in "Atomic Peace."*

For Christ the King.

NOTE.—A pupils' book called *Lectures Bibliques*, an abbreviation of the Bible for use in schools, the passages selected by Mgr. A. Elchinger, has been in use for some years. Bishop Elchinger has now published a larger volume for teachers, consisting of lesson-material based on *Lectures Bibliques*: GUIDE DE LECTURES BIBLIQUES, Editions de Bonne Presse, 17 rue Jean-Goujon, Paris 8. Pp. 464, 1350 francs).

The lessons, intended for pupils aged 12-14, originally appeared in the well-known periodical *Verité et Vie* and are described as "by a team of educators in Strasbourg". The 90 lessons are arranged to cover the three terms of the school year, in close harmony with the ecclesiastical seasons and feasts. Needless to say the book forms excellent instruction- or sermon-material for other purposes besides school.

Bishop Elchinger contributes an Introduction, describing the rather exacting framework of a scripture-lesson such as he desires. He lays great stress on everybody realising that in Scripture we are reading the words of God Himself. The lesson must begin with some little "point d'accrochage", making the mental transition from secular occupations to sacred.

The lesson proper begins with the teacher himself reading the whole passage aloud to the class, as solemnly and effectively as possible. Then the teacher briefly explains its background, historical or geographical, and the mentality of the people concerned, but without overdoing this—"no saturation"—the pupils should keep "inwardly free to respond to the spiritual message". Similarly he explains briefly any difficult words or phrases occurring in the passage.

Then comes the central main part of the lesson; the teacher explains what God is telling us about Himself in the passage, and how it is used by the Church in the liturgy.

After this comes our own right attitude of response to this word of God and finally, but less important, the everyday practical applications for conduct. The pupils can be led to formulate this response by suitable questioning, suggests the Bishop.

Finally the lesson is "prolonged" with some kind of prayer-celebration summing up what has been learned. (This will

include another solemn reading of the text, this time by the pupils). Later on, there should be some learning by heart, some revision and quizzing; and some expression-work in the form of a written note-book, or singing, etc. by way of "assimilation" and "interiorisation".

All this (you may say) is assignment for a whole week, rather than for a single lesson. To such a critic we are sure Bishop Elchinger would reply that we are dealing with the Word of God, and to take that as the basis of our teaching means that we must do things thoroughly. To another critic who might suggest that a great deal is being expected from the teacher, the Bishop would no doubt say yes, that is precisely the reason of this aid-book.

Our English-style teaching which is shy of formal expounding and counts a great deal on long-term suggestion, personal contagion, and use of psychological moments, has nevertheless much to learn from French systematisation and *clarté*.

We have translated for our own readers one of these lessons, suitable about the feast of Christ the King. The Scriptural passage in the pupil's book is from Colossians 1.15-20 and 3.12-16 (Knox used here).

THE CHRIST, KING OF THE UNIVERSE

I. SETTING THE SCENE.

What are the names given to Jesus? The Christ, Lord, Son of God, Redeemer, Saviour, Lamb of God. Another of these names is *King*. Where do you remember it used? Epiphany: "*Where is He that is born King?*" Palm Sunday: "*Behold thy King cometh*". Passion: "*As thou sayest, I am a King*".

As preparation for the feast we listen to St. Paul telling us why, and how, Jesus Christ is the King.

(Here is read the passage from Colossians)

II. EXPLANATION OF THE RELIGIOUS MESSAGE.

1. **Its Framework:** a few words about the epistle to the Colossians. St. Paul wrote it during his captivity in Rome. It was to the Church at Colossae: see map in *Lectures Bibliques* p. 314. He wrote it to strengthen the Christians in their faith about Jesus Christ.

2. **Explanation of ~~some~~ terms.**

— "*The first born of all creation*": before creatures had been *made*, the Son of God was *born* of His Father, from all eternity.

—“*The true likeness of the God we cannot see*”: in Christ the invisible God is seen mirrored: Our Lord said: “Philip, he who sees me sees my Father”: He is equal to His Father, in majesty and holiness: the true picture of Him.

—*All thing “were created through Him and in Him”*: Since the Son of God is inseparably united with His Father, He creates and does all things *with* His Father. God makes heaven and earth to give them as an inheritance to His Son: everything exists so that Jesus Christ can be its King.

—*Thrones, Dominations, Prinedoms and Powers*: these are names given to various orders of angels.

—*He is that Head whose body is the Church*: the Church is the people of God, the great family of God’s children. St. Paul is comparing this union of the faithful with Jesus Christ to the union of limbs and head in the body of a human being. Jesus Christ is the head and the leader by whom the members are controlled.

“*It begins with Him, since He is the first-born from the dead*”: Through Adam men were in the power of Satan and of Death. Jesus Christ is the first to gain the victory over Satan and Death: he rises from the dead and comes forth from the tomb as Prince of Life. Adam took men to death, Jesus Christ takes them to life. He gives to men from what He has Himself in its fullness.

—“*Making peace with them through His blood shed on the cross*”: Jesus Christ is the King who has poured out His blood on the cross: thus he has given back to men: peace with God in the pardon of sin, peace of men with each other in charity.

3. To bring out the Religious Message.

- a. Jesus Christ is King, that is the *first* in all things: the First-born before every creature.
the first to rise from the dead (to die nevermore!)
- b. Jesus Christ is King, because the whole of creation is His inheritance; and because the human beings redeemed by Him are the members of the body of which He is the head.
- d. “*Noblesse oblige*”: if we have such a King, we

should live in our own lives as St. Paul tells us (Col. 3 12-16, Lect. Bibl. no. 350).

4. Brief Summary of the Religious Message.

Jesus Christ is the King of the Universe: everything is created by Him and for Him: He is the head of the Church which is His body. In everything He has the first place.

III. APPLYING THE MESSAGE TO THE LIFE OF THE PUPILS.

5. Some Suggestions:

Jesus Christ is the King of the Church: so He holds the first place in the parish. The priest is the visible head, the Lord Jesus is the Invisible Head. Everything is to serve Him; everything in the life of the parish is for Him (the church, the services, the music, the confraternities and clubs). Everybody keeps *His* law (see Lect. Bibl. no. 350). It is He who gives to Christians the grace-life through the sacraments made available by the parish.

In the homes, too, Jesus Christ is King: He holds the first place in the family. Father and Mother represent Him. His crucifix or His picture occupies the place of honour. The family life is framed by daily prayer. Everything is done according to His law given in the gospel.

Jesus Christ is the King of the universe both visible and invisible. The pupil will recall various instances which show all things are under Our Lord's rule, to serve Him: the sea, the trees, bread, animals, men, angels.

6. Some Questions:

Did God create His Son at the same time as heaven and earth? — Why did God create all things? — Why is Jesus the Prince of Life? — What is meant by "He is the Head of the Church?" — What virtues will be in the heart of those who follow Christ the King? — Enumerate some creatures who are under the rule of Christ?

7. Resolutions for living.

I will follow Christ the King. I will stay united to Him by the sacraments (especially Holy Eucharist) and I will try to be true to the law of His gospel.

The Union of Catholic Students

U.C.S. came into being in 1942 when the University Catholic Federation, comprising both students and graduates, found that it was no longer able to cope with the increasing activities of both sections and accordingly divided itself into two. The graduate body became the Newman Association and the junior partner U.C.S. In 1942 the subscription to U.C.S. was 6d. per head per annum and the Union was governed by an elected Council of 14, but the Catholic student population has grown considerably since the war, more universities have been founded and still more are planned, and in 1958 the subscription was raised to 3/6 and the governing body became, for the first time, fully representative of all universities and of those training and technical colleges which have applied for membership.

The Union brings together members of the university Catholic Societies all over England, Scotland and Wales, of which the largest are London, Glasgow, Manchester and Oxford with over 300 members each, and one of the smallest is Bangor with less than 20. It represents them nationally and internationally and undertakes functions beyond the scope of the individual Cathsocs, many of which still have no chaplaincy and only the part-time services of a busy parish priest. One of the most valuable and popular of these activities is Student Cross, an annual pilgrimage in which the pilgrims carry a heavy cross to Walsingham in Holy Week on behalf of all students throughout the world.

A lot could be said about foreign travel, help to the struggling groups of Asian and African Catholic students, representation at the National Union of Students and thoughts about the morality of grant claims; and the fact that for 13 years *Crux* has been, on the whole, one of the best student publications in the country; but I prefer to talk about education — our attempts to educate ourselves as Catholics in the modern over-crowded, specialist and secular university courses. Many of us come up to university thinking that the Catholic mind consists mainly of the infallibility of the Pope and St. Thomas' Five Ways, and it takes some time, say the first two years, to get such matters as Redemption, the mystical body, the mass and the sacraments into focus. We have thus to build up our know-

ledge of theology and to live so completely in the light of that knowledge that we see our secular studies in relation to it and are able to contribute our consequently balanced view to the intellectual climate of the university department, as well as being so fully integrated in, and aware of our responsibilities to, the student world that we take a full part in its activities and thus bring others to Christ. Small wonder that the usual three years is utterly inadequate for more than the first few tottering steps.

The Catholic Action Services Committee tries to help with this formidable problem and, with the help of other apostolic bodies like the Grail and Y.C.S., produces material to be used by apostolic groups in universities and runs group leadership courses. C.A.S.C. is unique in that it is particularly orientated to the university and sees clearly that the first duty of a student is to study.

The conference programme is aimed in the same general direction and in addition provides the chief opportunity for people to meet, to live in a truly Catholic community with a daily life based on the liturgy, to think hard and to have an often wildly enjoyable social life. This session, for example, there were week-end conferences on St. Paul, at Newcastle, The H-Bomb and Disarmament at Southampton, The Modern Novel at Nottingham, Faith and Reason at Cardiff and The Purpose of Marriage at Edinburgh. The Easter Study Week this year was on the Old Testament, and the fact that people were sleeping on floors and in caravans at Spode House was a rather unexpected confirmation of our belief that it is through the Bible that we find that deeper knowledge and understanding which we need for our spiritual and intellectual lives. Fr. Hubert Richards of Ware gave what amounted to a much-needed guide to the reading of the Old Testament and I have never seen so many copies of the Holy Bible at a Catholic gathering before. If U.C.S. did no more than this it would have amply justified its existence.

MARY M. CURTIS,

(Vice-President U.C.S. 1957-8, Editor *Crux* 1958-9).
29 Hulme Hall Road,
Cheadle Hulme, Cheshire.

YOUR CLASS-ROOM WALLS

“The rule is: *Keep the walls alive*, and that means keep changing things”.

—MR. J. C. GAGG.

Youth serving the Aged

“It’s not what she brings me: it’s what she is!”

Such was the spontaneous remark of a lonely old lady. What greater compliment could a Marillac receive?

The St. Louise de Marillac Association (whose members are known as Marillaccs) as a world-wide organisation, numbering today some 35,000 members (aged approximately 16 to 30 years), whose *special apostolate* is the visiting of poor, lonely old people. Its principal aims are the personal sanctification of each member and the cultivation of joyous, self-sacrificing and devoted charity. The rules are designed to foster this and to implant a supernatural love of the poor. Its demands on a member’s time are not great; a fortnightly visit and attendance at the monthly meeting are all that is strictly required (but most Marillaccs make weekly visits).

A Marillac is given one or more old people to visit, according to the time she has at her disposal; the contact therefore is a personal one. She takes with her occasional little gifts and material help, but the gift is incidental — the essential work is the faithful friendly visit, by which she tries to make up for the family life her old lady no longer has.

Old people the world over love to be spoiled and a Marillac is ingenious in finding ways of doing this, because she sees in *her* old people those whom Christ calls “His other Self”. She knows that the best she can give is kindness and understanding, and a willing ear to listen patiently to stories of aches and pains, joys and sorrows. Cheerfully, she performs such tasks as shopping, collecting old-age pensions, sending a card for birthdays and other anniversaries.

The Association has been found to be a most suitable form of apostolic work for the senior girls of our Catholic Grammar Schools — means of introducing them, before they leave school, to the joy to be found in self-sacrificing thoughtfulness for others.

That Marillaccs find this joy there is no doubt.

“The best thing in my life is my weekly visit to my old lady”. was a recent remark of one of them.

—From C.W.L. Magazine.

God's Alphabet

A DRAMATISATION FOR YOUNGER JUNIORS.

The children can come one by one from behind a screen and build up the alphabet. They can carry a large initial letter and appropriate emblem, picture or symbol if wished. There are obvious alternatives for each letter and the brighter children enjoy seeing how many can be worked in together. Attractive notebooks can be made and children, if old enough, can do quite a lot of simple written work using this framework and material.

- A* is for *ALTAR* where the priest offers the Sacrifice of Holy Mass and where Jesus in the Blessed Sacrament lives with us on earth in the Tabernacle. (*Child holds model altar*).
- B* is for *BAPTISM*, the Sacrament which takes from us the stain of Adam's sin, makes us children of God and sets our feet on the road to Heaven. (*Child holds a 'baby' and small vessel of water*).
- C* is for *CRUCIFIX* which reminds us how Our Lord suffered and died for us on the Cross. (*Child holds a crucifix*).
- D* is for *DISCIPLE*, and this means someone who follows Christ and tries to help others to do the same.
- E* is for *EUCHARIST* which is another name for Holy Mass and Holy Communion. (*Child holds Host and Chalice*).
- F* is for *FAITH*, a gift that God gives us at Baptism so that we can believe in Him and His Church.
- G* is for *GOD* our loving Heavenly Father who lives in our souls by His *GRACE*.
- H* is for *HEAVEN* that wonderful *HOME* where we *HOPE* to live for ever with God and His angels and Saints.
- I* is for *IMAGES*, those statues which help us to think of those to whom we pray. (*Child holds any statue*).
- J* is for *YESUS* our Saviour, the Son of God, who became man and lived and died on earth for us all. (*Picture or statue*).
- K* is for *KING*. Jesus is our *KING* and we pray every day in the Our Father that His *KINGDOM* may come on earth as it is in Heaven. (*Holding a crown*).
- L* is for *LOVE*. God made us because He loves us. Jesus died because He *LOVES* us and we are on earth so that by *LOVING* God and each other we may *LIVE* in Heaven and share God's *LIFE*.

M is for *MARY* the Mother of God who is our *MOTHER* also. (*Picture*).

N is for *NAZARETH*, a little town in the Holy Land where Jesus lived on earth.

O is for *OFFERING*, when every day the priest says Mass and when we too can *OFFER* to God all that we think and say and do. (*Priest lifts up Paten or Chalice*).

P is for *PRAYER* when we talk to God and lift up to Him our minds and our hearts. (*Child with joined hands*).

Q is for *QUEEN* and we remember how Our Lady, after her death, was taken into Heaven and crowned there as *QUEEN* of the Angels and the Saints.

R is for *ROSARY* Our Lady's special prayer, which she has told us will bring grace and blessing to the world. (*A large rosary*).

S is for *SOUL*, that part of us which is a *SPIRIT* and which will never die.

T is for *TRINITY*, *THREE* Persons in one God, the Father, the Sons and the Holy Ghost. (*Child makes sign of the Cross*).

U is for *US*, you and me who are the Children of God joined together in the *UNITY* of the Catholic Church.

V is for *VINE*, the plant from which grapes come. Jesus said, "I am the Vine, you are My branches. If you are joined to Me you share My life just as the branches share the life of the tree, and if you have My life you can do anything".

W is for *WINE* and *W* is for *WATER* and both are put in the Chalice so that at the *WORDS* of Consecration they may become Our Lord Himself. (*Altar boys carrying cruets*).

X stands for *TEN*, the Ten Commandments which are the Law of God for us.

Y stands for *YOU* and *YOU* and *YOU* (*pointing*) and we are all brothers and sisters in the great family of God. (*Children link hands*).

Z stands for *ZOO* where we can see many of the animals which God made and loves. They too are part of His Kingdom and have their place in His world. We must be kind to them for His sake. (*Holding frieze of animals*).

ALL THE LETTERS (*speaking together*) :

Praise the Lord, all you children!

Praise the Name of the Lord.

Glory be to the Father, etc.

M.E.M.

Information Exchange

FROM DON BOSCO FILMSTRIPS, Bollington, Macclesfield. *Film-strips are not really very expensive; a wide range of our own in colour are only 15/-.* The great thing is for the school to build up a library so that they are used again and again. It would be hard for the film-strip producers to keep going if they are borrowed from one source.

It seems there are two sides to every question. As for us, we do not care how schools get film-strips so long as their quality is first-rate. It would be a pity if film-strips got commercialised as text-books already are.

FROM A DEPUTY HEAD, SEC. MOD. *Can you suggest any good hymns about the foreign missions?*

There are three in a booklet called *Missionary Devotions*, published by the A.P.F. (23, Eccleston Square, London, S.W.1.: no price on it, threepence perhaps). The first hymn goes fine to the tune of Litany No. 31 in the Benediction Manual. The second goes to *Daily daily*, and the third is ordinary 8686. N.B. to the clergy: this booklet makes an excellent Sunday evening service, congregation active all the time.

FROM AN ASSISTANT MASTER (County Sec. Mod.). *I have a few Catholic pupils in a room to themselves here, whilst the school is at Assembly. There must be many other teachers in the same case. Couldn't you or somebody provide us with some mimeographed talks for these occasions, very short, mixed doctrine and practice?*

It wouldn't be easy writing for an unknown target. Circumstances would differ so much. Why not look at our ordinary aid-books — *Doctrine for the Juniors*, for instance, and *Stories in School*, and see if they would fit your pupils, older but also more ignorant about religion?

FROM A RETIRED TEACHER. *I am coming to the conclusion it is better to have form-libraries. In so many schools lately I've seen good library rooms stocked with books in plastic covers and tabulated, and chairs and tables, but the children seldom come to read the books. Sometimes the doors are*

locked. When I asked about this I was told "There is one period a week for reading in the library". One period! "But lately we've been preparing for scholarship exam and there is no time for reading in the library". A Form library would not be so big but it could have plenty of suitable books easy to see and handle. There can be some reference books, dictionary and atlas, etc., even in primary classes, and the teachers can often tell pupils to "look it up". The great thing is freedom to examine the book.

Too true, alas: "the great thing is freedom!"

FROM A PARISH-PRIEST. *I couldn't agree with you more about that long act of contrition and presenting God to children as the Dreadful Punisher. [The reference is to something in another periodical. ED. "Sower"]. But I'm afraid you'll have to begin with the priests. At our clergy Retreat, when the Father asked us to say an act of contrition for the papal indulgence, we went unanimously into the long act of contrition without a moment's hesitation.*

Maybe the clergy have more reason to be afraid of Dreadful Punishments! Even so, we may wish they would think twice when training their first-communicant age-group. Perhaps our readers would like to see the "long act of contrition" printed by Bishop Challoner in his catechism for use at Douay in 1772. Here it is:

Q. "How do you make an Act of Contrition for your sins?

A. O my God, who art infinitely good and always hatest sin, I beg pardon from the Bottom of my Heart for all my Offences against thee: I detest them all and am heartily sorry for them, because they offend thy infinite Goodness. And I beg I may rather die than be guilty of Sin any more".

For Challoner, by the way, this is very theological language. In the doctrinal answers words like "infinite", "supernatural" do not occur at all, nor even the word "eternal".

FROM A RETIRED TEACHER. *We once made a very good Nativity Play out of Henri Gheon's "Journey of the Three Kings", the first 24 pages only. After scene VI we inserted a scene about the Shepherds, then after page 22 we ended with the arrival of the Kings and final extras. I could mark out amendments on anybody's copy of the play if they wanted.*
 What would Gheon have to say, we wonder? However we will gladly forward any letters to the above correspondent.

The Journey of the Three Kings, translated by Fr. Martin-dale, is published at 3/6 by J. Garnet Miller, 54 Victoria St., London, S.W.1.

FROM A SCHOOLMASTER. I would like to tell you about an "Epiphany Festival" I saw done last year at St. Wulstan's church, Fleetwood. It is an annual service there apparently. It was Sunday evening and my wife and I were visiting the church casually, but we were handed a printed order of the service which looked so interesting that we stayed. When the service began, there were first a few welcoming words from the Parish priest and a procession to the crib at the rear of the Church—with the fitting recital of the "third Joyful mystery" as a more or less normal opening; there was the singing too, by all the congregation of a Christmas favourite. What followed was for us at least who were seeing it for the first time almost a revelation. A Procession which was at once highly colourful and picturesque made its entry led by one boy bearing aloft a star which was mounted on a slender rod and caught and reflected the lights of the church. A scarlet red cassock with a simple white linen ruff at the neck made him a dignified bearer of the emblem of the Epiphany. Three kings with attendants bearing the appropriate gifts followed, then a Gospel reader and a "lesson-speaker". Each King made a discourse from the sanctuary. They were not long, about twenty lines and written in free verse. The writer had combined balanced phrasing with spoken words easily understandable by the boys concerned, and yet it was not in effect schoolboyish. A grown-up could listen without patronising. The gospel reader read the story from the Gospel and the whole performance was neatly and pointedly rounded off by the "lesson-speaker" as I like to call him. He applied the lessons to be drawn, from the portrayal of the Epiphany, by the congregation and by the world at large, and he did so with some emphasis. To the singing of Carols and Psalms each king moved solemnly to the crib and placed there his gift. The service concluded with solemn Benediction and the gift of frankincense was well in evidence. This novel presentation of the Festival of the Epiphany pleased us very much. I think people listen more intently to the treble voices of boys of the Parish, and I must say that I got more out of it than I would ever have got from a sermon, both by reason of the content of the discourses and by reason of this arresting presentation.

I only hope I shall be in that area again round about the Feast of the Epiphany next year.—M.W.

FROM A HEADMASTER (RURAL SCHOOL). *Please send six copies of your play "Words from Heaven" (on Lourdes) which somebody has told me about. You may hardly believe it but we have never done anything like drama or dramatizing before, so if you can give us any hints we shall be grateful.*

"Words from Heaven" is just a class-room play, not needing any stage or scenery; just some sort of raised curtained niche for Our Lady to appear in. Some simple dressing up needed of course; leave that to some competent woman. If there is no stage, best arrangement is to act at one side of a school hall (with entrances from classroom dressing-room) with audience sitting in semi-circle opposite.

Choose actors for voice and intelligence rather than looks. (Bernadette, and Our Lady too, ought to look *younger* than the rest). Read the play to them with enthusiasm. Practise them two or three at a time, words and music, first, and Bernadette by herself, before rehearsing all together. Train them not to turn their backs on the audience when speaking. The great thing is to say the words over to the children first, the way you want them said. Teachers usually start by giving the words to the children to learn first, which is fatal; once they get the wrong intonations and word-stresses you can never put them right. Another pitfall is boys: when playing adult parts they seem to think they must be comic, especially parts like the policemen, or the unbelievers, in this play. Don't let them over-act, you don't want laughs in this play.

POINT OF VIEW

"Of the three forms of tyranny from which teachers are liable to suffer, democratic (that of the L.E.A.), bureaucratic (that of the chief education officer), and autocratic (that of the headmaster), the last is surely the worst."

—*A correspondent in Time Ed. Supp.*

DURING CULTURAL BREAKDOWN

"Man can survive, unimpaired and in full integrity, such breakdowns, painful though they are . . . Let us rescue what we can and what we consider permanent and vital, like Robinson Crusoe who got from the wrecked ship all the goods he could carry."

—*Erich Meissner, "The Boy and his Needs."*

News from the Centre

The bulletin is being written whilst the Director is still tidying up affairs left over from the first Summer School organised by the Centre. Obviously, it looms largest in his mind at the moment; nevertheless, this has not been our sole activity.

There has been the heavy correspondence to enquiries on all sorts of matters connected with the teaching of religion, and a steady stream of visitors from all parts of the world, including Korea, Hong Kong, Australia, Argentine, Rhodesia, Union of South Africa, U.S.A. One week might have been called the Irish Week, so great was the influx of priests and teachers from across the water.

Early in June the diocesan inspector of Northampton arranged a study day at Norwich for teachers in East Anglia. Over ninety teachers gathered to listen to Sister Joseph of the Angels speak on the psychology of Juniors and the consequences for religious teaching, whilst Fr. Somerville spoke on general principles and the work of the Centre. What was surely the most valuable gain from this day was the gathering together of so many Catholic teachers from an area which is so thinly populated with Catholics and where the teachers are faced with special difficulties. One of them declared it was the first meeting within living memory, though another was more precise in saying for over ten years. Whatever the period was, the indefatigable Fr. Hulme intended to organise regular study days in the future for their benefit.

The Leicestershire Catholic Teachers Association is fortunate in its zealous secretary who invited the Director to speak on the sacraments at their third annual Study Day. Teachers came to Leicester from as far away as Mansfield, Kenilworth and Grimsby, altogether a hundred strong. Two talks were given, and most of the time spent in group discussion.

A stop-Press note appeared in *The Sower* for April announcing the Summer School to be held at Birkdale Boarding School during the last week of July. The information was sent to the editor after he had handed copy to the printers, but he found place for it when the proof sheets were returned. This detail helps to fix approximately the time when the Centre was in a position to launch a Summer School. It was a risk we were taking, because the people we had consulted told us that preparations usually begin twelve months ahead, and we had barely

six. However, we set to work, trusting on Providence. After trying several places in the Midlands, we applied for accommodation further north, where the Superior of the Notre Dame Convent at Birkdale, Southport, gladly consented to receive us.

The brief paragraph in *The Sower* together with a notice in a circular sent to the branches of the C.T.F., brought most of the applications, so that by the time an advertisement appeared in the Catholic Teachers' Journal for May, only a small number of vacancies still remained and most of these could only be for non-residents. We consider the point is worth noting because some people have expressed regret that more publicity was not given to the Summer School. The maximum number that could be accommodated at Birkdale was a hundred. It was no use paying for advertisements in the Catholic Press when we saw how applications were coming in. As it was we had to refuse admission to a large number of teachers.

Only a few early arrivals on July 27th experienced one of the notorious Southport floods. The street in which the Convent stands was under water. One still has visions of Miss Moloney, marooned in the library, and distressed at being unable to keep an appointment with her teacher friend from Nottingham. However, the floods had subsided before the main contingent arrived, so these were spared a watery reception, although we did hear that a group of men teachers had to be led along a circuitous way to their lodgings that night in another part of the grounds.

Space does not allow us to give a full report of the lectures and discussions; we hope to make the very useful material gathered available to all teachers. Suffice it to say that from the start the speakers stressed that *knowing* the living, personal God is something more subtle and intimate than knowing a science or thing, and that there is a better way of leading pupils to know God than that of the Scholastic theologians as reflected in the catechism and text books. This more excellent way is to follow God's own manner of self-revelation in the Old and New Testaments. Mgr. H. Francis Davis, in four admirable lectures, opened up rich avenues of approach to the living, active God, who, as we were reminded, chose a non-philosophical people to whom he revealed himself; he spoke to them outwardly (by works and words) and inwardly (by grace), ever calling for the allegiance of his people to be shown in faith and hope. The Bible is the Word of God for us; in it we ourselves come to

know him and how we are to respond to his self-revelation. Like the Hebrews, our pupils are non-philosophical; they need to be brought to the knowledge of God through living, active, personal means rather than through an abstract deductive study of attributes, although reasoning is not excluded, as it was not with the Hebrews and is not with a child's growing knowledge of its parents.

In his lectures Mgr. Davis described what God has told about Himself: God is "He who is" (not meant to be deeply metaphysical), a Spirit, Love, Holy. As God is one, so his unity is reflected in creation; he is the source of unity in physical nature and among men. Sin and error have introduced disunity, but God is pursuing his work of re-unification through Jesus Christ. In the one God there are three Persons. God had prepared the Jews for the revelation of this mystery more than is commonly realised, so that after Our Lord had told his followers of the Father, the Son and the Holy Spirit, the essentially trinitarian character of our faith stood out from the very first days of Christianity.

The other speakers included Fr. L. Hanlon (Manchester, Sec. Grammar), Bro. Baptist F.S.C. (Stockton-on-Tees, Sec. Mod. boys), Sister Gabriel Mary S.N.D. (Liverpool, Sec. Mod. girls), Miss M. E. Moloney (London, Juniors), Sister Marie Alphonse S.N.D. (Liverpool, Infants), Miss M. Brown (Bradford, Infants). All are practising teachers who had come — we cannot say "fresh", for it was just at the end of term — almost immediately from the class room. Their very practical talks were much appreciated by the audiences.

In order to economise time and provide a choice for teachers, we had previously made enquiries about the age-groups in which our members were chiefly interested, and arranged these pedagogical talks to suit the majority. This worked out satisfactorily with only a very slight displacement of individuals; even the teacher who had chosen the unexpected combination of infants and secondary grammar was able to attend both.

In the evenings about a dozen discussion groups settled down to work; leading questions had been prepared and were distributed. But as usually happens some of the discussions ranged far and wide, with the result that a final summing-up at a general re-assembley was almost impossible. Nevertheless, though they may have strayed from neat, logically laid paths, the teachers did some very good work. Unattached to any one

group, the writer of these lines moved about from one room to another listening to the discussions, and was struck by the down-to-earth talk on heavenly matters. The outcome was that these discussions proved most helpful; a number of teachers declared that they had gained many useful ideas for their own work from the experiences and examples quoted by their companions. At the final session, when suggestions were invited for the improvement of the Summer School, one of the recommendations was that the time for these discussions be lengthened. We think this is quite feasible, and intend to make provision for it next time.

The children were never far from our minds all week; on one day some thirty pupils from St. Anne's school, Liverpool, came by bus to give us an exhibition of choral-speaking and mime arranged and prepared by Sister Gabriel Mary. A choir of voices delivered a selection of peak passages in Scripture revealing God's greatness and nearness, whilst well-trained girls suited gestures to the words. Among the impressive scenes one recalls vividly the awe of Jacob as he realised that the Lord was in this place and "I knew it not", the Suffering Servant accepting the heavy Cross placed upon him for the justification of many, Our Lord making known to his apostles what he had seen and heard of the Father. For all of us it was a concrete, prayerful rendering of the week's theme.

In the same spirit of prayer all gathered in the chapel after supper one evening for a biblical celebration, entitled Praise to the Holiest. After using St. Paul's hymn of praise in his introduction to his epistle to the Ephesians as our introductory prayer, passages were read from the Bible revealing God the Creator, the All-Holy, the Shepherd of his people, the God of Love. The passages were followed by appropriate prayers borrowed from Guardini and Newman; after each of which the whole congregation joined in the singing of a suitable Gelineau psalm.

A van load of books, magazines and wall pictures were taken from the Catechetical Centre to be displayed in a lounge prepared by the nuns. This exhibition proved to be very popular; outside the formal meetings one never failed to see groups of teachers browsing here. Some Schumacher wall-pictures appealed to the teachers of Juniors, several of whom asked the Director if he could procure them a set; he has already written to the German firm, but has so far received no

reply. There was also a striking set of French pictures in modern style with beautiful colouring of figures against a black background. We think, however, that the teacher herself must appreciate them if she is to use them effectively with her pupils; no doubt, this is why it was noticeable that the younger teachers, not long out from Training Colleges, seemed to be the most attracted by them. These pictures are as yet hardly known in England, because only recently published by Editions du Chalet. Though not as big as the usual class room pictures — they are 9" by 11" — the colour contrast makes them stand out in a large room. In a way, this size is an advantage, for they do not take up much room when not in use. Because of their religious art, their compactness and relative cheapness (about 5/-), we are willing to supply teachers with these pictures from the Centre in Cavendish Square.

Mr. Hoskins, whose lending library of films and film slides has been brought to the notice of readers of *The Sower*, gave showings from his large collection of English and foreign productions. His lending service is much appreciated by priests and head teachers who cannot afford to buy many slides and yet would like to make use of these visual aids.

If the failure of a Summer School can be guessed from the boredom or dissatisfaction registered on faces, the truancy from lectures or discussions, the grumbles muttered half openly, then, thank God, ours was not a failure. If we are to judge by the friendliness, the spirit of co-operation, the application to work, the letters of appreciation that follow, then we have reasons for hoping that it was a success, though we are quite aware that the real results will only be seen in the class-room.

F.J.S.

TRUE DISCIPLINE IS NOT POMPOUS

"To watch over others it is necessary to live with them; otherwise it degenerates into a mere police-job. Never can we sufficiently recommend the family style, simple, straight-forward, without artificiality, between those in authority and those under it in any educational collective".

—*Apostolado Sacerdotal (Sección Catequística)*.

"Education is the art of perceiving truth. And truth means keeping things in their right proportions. Truth is no absolute thing that you can put in a bag and carry about with you. You must apply it".

—*The Archbishop of Canterbury, in an interview.*

Amongst [the Periodicals

DOCUMENTATION CATECHISTIQUE (19 rue de Varenne, Paris 7). From the July issue one may conclude that the German Catechism is making considerable impact in France. The revised French national catechism, now twelve years old, was always felt to be provisional and is more and more considered to be pedagogically inadequate. The full assembly of the Bishops has approved the preparation of "new national manuals" (apparently what we should call a graded catechism) differing for infants, lower juniors, upper juniors, and pre-adolescents, and the National Catechetical Commission has appointed a team of six people to tackle the work. However, it is seen as a long-term project on the German precedent: a ten year's job at least. Already the team has settled the principles and broad lines for a national manual for upper juniors, age 9-11. Most of the July issue is taken up with the topic of "Catechesis and Vocation". Here too, Abbé Jean Honoré (director of the Paris Centre) expresses admiration of the German Catechism, which encourages religious and priestly vocations not so much by its explicit sections on the point, but still more by its constant attitude and awareness of the Church's mission to mankind, in which the need of vocations can never be easily forgotten.

RELIGION IN EDUCATION is the terminal review published by S.C.M. Press, 56 Bloomsbury St., London, W.C.1., 3/6 each issue. Its Summer 1959 issue is worth the attention of anybody who is thinking about Secondary Modern Schools. One item is a piece of genuine "research", in severely scientific language but based on real observation, about the C-streamers and what they can take in. Roughly speaking, Form 1C are mostly retarded to the extent that by the time they reach 3C their attainments have only caught up to the level of 1B (a just-average eleven year old), and for *them* that is mental maturity. In other words C stream children who can read and write do not become capable of "operational knowledge" (i.e. generalizing, perceiving relationships, forming reasoned judgments, realising past times, seeing facts in coherent patterns, etc.) until they are around fourteen; and then only in matters they are already familiar with, and also feel personally involved in. If this is so it obviously has much bearing on syllabus-making. No use talking airily

about "a secondary-modern religious syllabus" as one may about primary or grammar-schools. In the same issue Caroline Brown describes a secondary-modern discussion-method, run as an out-of-school society, along "Any Questions" lines; and W. H. C. Freud gives a down to date summary of the ever-growing literature on the Dead Sea Scrolls.

DIDASCALIA (Rosario, Argentina) for May, besides a thoughtful article on Eucharistic catechesis for our times ("The Mystery of Faith" against the "Mystery of Iniquity") has an article by Fr. A. Tortrea, S.D.B., on character formation according to that too-little-known southern Spanish educationist of a former generation, Canon Manjon. It also copies from a Spanish review an article by Mgr. J. Tusquets on First Confession. He notes that many authorities, especially the German-speaking, are saying that up to the age of 10 or 11 it is too early and too scruple-causing to use the formal distinction between mortal sin and venial: enough to say that some sins weaken the grace-life, while others (unlikely for children) destroy it altogether and end in hell.

LUMEN (P.O. Box 941, Pretoria) is the teachers' journal "written by Catholic African Leaders, for them, their friends, and all thinking Africans". It seems to have found some first-rate writers; the first two articles in this August number, surveying the African long-term situation, are on the very highest level of Catholic writing anywhere. On p. 4 are listed 26 African bishops now living and working.

SOUTH AFRICAN CLERGY REVIEW, 162 Longmarket Street, Capetown, 10/6d. yearly). In the July issue, Fr. S. Hellinger, C.S.M., has a thoughtful article on "The Catechism Text-Book". Influenced by the German example, he comes out strongly against the question-and-answer form, which he regards as associated with a too exclusively "rational approach". This certainly has been the case with Catholic catechisms, but need it be inevitable? It was never true, for instance, of the C. of E. catechism. The great virtue of the question-and-answer form is its clarity: what is clear need not be exclusively rational, nor need it lack beauty and heart-appeal and what Fr. Hellinger well calls "the searching faculty". Where the questions and answers are genuine dialogue such a book can be full of life: it is when then are composed as artificial formulas for memoris-

ing that they become dead and dull. A book composed as a long succession of flat statements might not be any more lively. Luther was no fool. If he chose the question-and-answer form he had his reasons. In the end what probably matters most about a catechism is who composed it, and a successful catechism writer would succeed in whatever literary form might be regarded as desirable or fashionable.

In the April issue of the same review, Archbishop Denis Hurley of Durban had a resumé of the aims and content of religious instruction according to the newer catechetics; very brief but as telling as we have seen anywhere.

WORSHIP. (Duckett, \$4 yearly). Everything eirenic blooms anew with the new pontificate, and the August *Worship* celebrates worthily with a full-dress "Reunion issue". Eirenic gestures are made not only to the Eastern Orthodox and to the Protestants, but also to the Synagogue (though that particular article was too late for August) and to Islam! Not the least interesting of the articles is signed by Dom B. Orchard and Dom E. Flood, and looks forward to the day when Catholics and Protestants may share a common English translation of the Bible; and they suggest the Revised Standard Version, completed in 1957. It would need (they say) only twenty or so verbal changes to satisfy Catholic terminology and tradition. Readers of artistic bent will delight in Miss Ade Bethune's article on Russian ikons. Altogether this number of *Worship* is quite an Event. Let us end with a passage from the foreword by editor Dom Godfrey L. Diekmann, underlining the idea of the liturgical approach to Reunion:—

"It is in the Eucharist that we Catholics receive the Divine love with which to embrace our fellow-members. Every Mass, moreover, strengthens the bonds that unite us to our Holy Father and to our Bishop. But it is the Eucharist too, the New Covenant in Christ's blood, that obligates us, and gives us the divine energy, to work for the fuller realisation of that Covenant among the 'other sheep' of Christ".

LUMEN VITAE, NO. 2 OF 1959 (English Edition, Duckett, 29/- a year) arrives just in time to be included here. It is a rich Church History number. In an inspiring introductory article Fr. G. Delcuve affirms that our teaching cannot do without Church History, but it needs to be more of an art than a science

(our phrase not the author's). It should start with the present day, directing the pupils' eyes backward to Our Lord's Pasch and forward to His Parousia. "The Church being a living reality, we naturally interrogate her regarding her nature and mission. And what answer does she give, if not that she is *Christ continued and communicated* for the salvation of the world" (italics ours, lest our readers should miss so useful a phrase!). Fr. A. Godin (his article is difficult through poor translation) discusses the historical capacity in different age-groups; and asks for the "historical dimension" to be added to our doctrine and liturgy, not by lengthy courses but by short passages in books at the right points, e.g. about the way the sacraments have developed; and we reflect with complacency that our *Sower* aid-books have long been doing precisely this. Of the other helpful articles, we have space to mention only Sr. Joseph of the Angels S.N.D., who describes some enthusiastic Church History activities, local visits and so forth, carried out by her Mount Pleasant students. At the end of the issue Fr. P. Ranwez, S.J. brings us usefully down to date with catechetical books in France.

Some Books Received

In his latest volume, **The Paradise Tree** (Collins, 18/-) Fr. Gerald Vann, O.P. continues his sustained campaign (one might almost call it) to show that symbol-thinking is both irreplaceable and inescapable, not least in religion. In this book he goes about it even more systematically than usual. Having begun by stating mankind's universal desire for more abundant life, for life-everlasting in fact, and the continual utterance of the desire in the no less universal symbol-story of the hero's journey through darkness into new life, he goes on to trace this pattern, with all its attendant signs and symbols, first in the life of the Incarnate Son of God Himself, and then under the other regular headings of Christian doctrine, the Church, the Commandments, and Sacraments and the liturgy in general. You may call it a pretty successful attempt to relate the symbolic thinking of the collective unconscious, especially as it emerges in the inspired writers of both Testaments and the Fathers of the Church, with the more Aristotelian thinking of the scholastics. Dr. Jung is invited to tea along with St. Thomas, with Fr. Victor White to break the ice, and a reasonably good time

is had by all. Fr. Vann is not concerned to conceal his debt to other writers, and his book is largely a mosaic of quotations and allusions to various explorers in these little-known regions. Among them, one is grateful to hear often of Fr. Karl Rahner, S.J., who knows how to say things strikingly; as for instance when he describes the Christian *Mysterium* as "the stupendous drama of human redemption, which issues from the depth of God, is manifested in Christ and the Church, and returns to the depth of God . . . transcending all human nature and human thought, the drama of man's acceptance as the son of God". (p. 23). Another writer much in request by our author is Professor Mircea Eliade. Some readers may find the book rather rambling, too inclined to follow up every chance association; but there is usually some method in the meanderings, also there is a good index to consult. Under the Commandments, Fr. Vann seems willing (p. 69) to scrap as obsolete the whole idea of Sunday rest from servile work: certainly the idea needs bringing up-to-date, but if Fr. Vann had been a slave under the Caesars, or even a wage-slave in many regimes of today, he would have seen the point of a Sunday Sabbath. On p. 105 there are two paragraphs of good sense relating to the sixth Commandment. The last half of the book — a separate book really — is all about the Mass, and here the author's guide is Fr. A. Jungmann more than Dr. Jung. The prayers and actions of the Mass are gone through in detail, and arising out of them we have Fr. Vann's own meditations, on everything under the sun. It sounds somewhat unplanned, and perhaps it is, but if any educated Catholic wants a detailed commentary on the ordinary of the Mass, mingling liturgical and historical knowledge with theology and prayerful reflections on life — including, for instance, many beautiful passages both practical and modern on the subject of charity — this is the book for him.

E.O.M.

Another "Jung in heart" ecclesiastic, so to speak, is the Rev. Gilbert Cope, who is the Anglican author of **Symbolism in the Bible and the Church** (S.C.M. Press, 30/-). It is a large volume of 285 pages, as compared with Fr. Vann's 320, and it covers much the same ground, indeed more extensive, and without using any space on prayerful meditation. Nor is Mr. Cope so reverential-minded as Fr. Vann, either towards the holy scriptures or towards the "archetypes", and his theology does not seem to be so orthodox. Nevertheless he has accumu-

lated a vast amount of useful and curious information, not to mention a few highly speculative theories, that could be useful to those studying the many subjects involved. His own personal interests appear to be architecture and church decoration, about which he has much to say in his final chapter. (Liturgiologists will be interested to see that his thoughts turn enquiringly to a possible reintroduction of baptism by immersion, he thinks that the usual objections will be made light of by "anyone who has seen a baby baptized by immersion — up to the neck in warm water — and witnessed the joy of the infant on this fascinating bath . . . At least, the font should be big enough for the immersion of young children; even though the Holy Spirit is commonly symbolized by a dove, there is every reason why the font should *not* look like a bird-bath. It really ought to suggest its womb-like function, though perhaps that is asking too much"; though in a footnote he adds that "this symbolism is achieved in the baptistery of the church of Sacre-Cœur at Audincourt"). One final note: It is well-known that Jung welcomed the Assumption definition as doing something to balance what he reckons is an unduly male and paternal emphasis in the Christian religion, and both our present authors show a proper interest in what may be called the androgynous attributes of the Godhead. Fr. Gerald Vann's contributions to this topic, needless to say, are characterized by beauty and restraint. Mr. Cope on the other hand writes: "By far the most extensive and satisfactory way of expressing the feminine aspect of divine love and care has been to accord to Mary a virtual 'parity of esteem' with the Three Persons". On top of which, with hardly a demur, he quotes Mr. Alan W. Watts, who takes note of the definitions of 1854 and 1950 on Our Lady, and says "One can hardly doubt that these will in due course be followed, first, by the dogma that she is the Mediatrix of All Graces, and, ultimately, by some dogma to the effect that she must receive *latraria* — the worship proper to God Himself — by virtue of her assimilation to the Godhead". Evidently psychology is not enough. But such disastrous distortions may serve the purpose of reminding Catholic enthusiasts for the "Marian age" that even apart from Protestant controversy there is still need to use ordinary semantic prudence in these matters. Believe it or not, a book published in Dublin last year, by a doctor of Canon Law, states categorically that "Our Blessed Lady, on her assumption, was now united to the Godhead".

It is rather dreadful to think that even religion, and even

our Blessed Lady herself, can be turned into dull topics, yet we have seen some industrious authors achieving just this in the last few years. If there is to be "scientific Mariology", it had better be of good quality, by writers who can make it deeply interesting at least to their fellow-intellectuals. A welcome therefore is due to **Mother of Our Redeemer** (Gill, 25/-) which contains fourteen able lectures from the Maynooth Union Summer School of 1958. Dr. Kevin Macnamara is the very competent editor, as well as providing the lecture on Our Lady as Queen. Other contributors are Fr. P. G. Duncher, O.P. (O.T. and patristic aspects), Mgr. H. F. Davies (Immaculate Conception and Assumption), Fr. Michael O'Grady, S.J. (Our Lady and Redemption), and six others. The subject for the School was chosen by way of celebrating the centenary of Lourdes, and this well-produced volume, 312 pages of genuine devoted scholarship, is a not unworthy memorial.

Along with this we may couple one of the Challoner Publications paper-backs, **Our Lady in the Liturgy** by Dom E. Flicoteaux (pp. 109, 7/6). There are eight chapters on Mary in the Mysteries of our Salvation, and five on the feasts in honour of Our Lady herse'f; also an appendix on the Salve Regina. There is much out of the way liturgical information, and if the learned author is sometimes diffuse it is because he is writing about what he loves. Dom Aldhelm Dean as translator serves him well.

E.O.M.

Of the recent volumes in that highly recommendable *Faith and Fact* series (Burns Oates, 7/6 each) the one most welcome by Jean Daujat, translated by a nun of Stanbrook. The author's to the catechist will no doubt be **The Theology of Grace**, manner may be a little too scholastic, as in a certain air of self-assurance and of regarding pretty well everybody else as unconscious victims of some heresy or other. Nevertheless his heart and mind are both in the right place, and the untheological reader will have a much better appreciation of what Grace means when he has studied this book. One reason for the endless multiplying of words on this subject is because theologians when they use the word "Grace" seldom stop to think whether they are talking about Grace-as-an-activity-of-God or Grace-as-a-state-of-the-soul. Neither does our present author, though the discerning reader will find a scientific formula which unites both senses on page 63: "To say that God gives us Grace is to say that the author of our existence realizes in us a quality or

property grafted upon our natural being, and transforming it to the point of communicating to us, in and by that super-added supernatural being, the divine nature itself". Such language of course is catechetically useless, a poet is needed to make a translation. It is still rather theological to say that Grace is "nothing else than the divine nature itself imparted to us", but we get warmer on page 76: "If grace causes us to live the very life of God, it is because it causes the Father, Son and Holy Spirit to dwell in us". (That word "causes" surely reveals the mental hesitation referred to above). "We thus become temples of the Trinity". When he comes to the results of the grace-life, the author, as might be expected, becomes more congenial to the catechist's viewpoint. Incidentally, again, this book is rather good on hell. "The lost soul refuses heaven, which is the possession of God, because it does not love Him and does not want Him; and God respects that freely made choice, because He does not force man to love Him" "Thus we see also what a gross caricature of hell is the conception of those who imagine God as a merciless judge, condemning to hell because of their former sins souls who would wish to go to heaven". Yes, but if all this is *true*, and not mere theological double-talk, some of our customary terms and popular ways of speaking need to be discontinued. Other volumes in the *Faith and Fact* series are **Heresies and Heretics** by Leon Cristiani, and **What is a Priest?** by Joseph Lecoyer (which includes a thought-provoking little section on how the once-vastly-important diaconate declined to its present position, and why). Finally, there is **Christianity and Money** by Jacques Leclercq. This last has nothing about Money as such, the means of exchange, but is entirely concerned with the right use of material wealth, which it treats from the historical standpoint.

There are Catholics however, who would like to get to the bottom of this Money business. Why is Russia overtaking the West so easily, and why is there no unemployment in Russia, no recessions, no sex-commercialisation, no harmful luxury industries? This is not because Russia is a dictatorship, for there are plenty of other dictatorships where all these evils flourish and which are miserably poor into the bargain. Such inquisitive Catholics will not have forgotten the recent book *Morals and Money*, by Fr. Anthony Hulme, banker turned priest (St. Paul Publ., 39 Beauchamp Place, London, S.W.3., 25/-). To such Catholics we can recommend **Money: The Decisive Factor**,

by Desmond Allhusen and Edward Holloway (published by Christopher Johnson, 10/6). It offers a temperate and up-to-date diagnosis of our economic instability, and the usual money-reformer's sketch of the remedy. The Government-appointed Radcliffe Committee on the Supply and Control of Money has reported too timidly and we cannot feel much confidence that the truth will easily emerge, or that if it did it would be taken notice of by the short-sighted public amidst our present illusory prosperity. The only present centre for money-reform information is the Economic Research Council, 55 Park Lane, London, W.1. Catholics who wish to keep in touch should make a note of this address, and perhaps write to it for a copy of the evidence which it gave before the Radcliffe Committee: a shilling would cover it.

F.M.

How fortunate it is that Ronald Knox could not stop writing even when he was ill or dying. We are still reaping the benefits of his industrious literary apostolate, as witness this new book **The Priestly Life** (Sheed and Ward, 12/6). Its chapters are meditations which he gave in clergy-retreats, on such topics as Energy and Repose, Priestly Sins, Perseverance, Prayer, Death as a Friend, and so forth: all written out in full, and therefore beautifully readable now, all full of understanding and vicarious experience and criticisms rendered acceptable by sympathy. Indeed a golden book, and lay-people, teachers especially, could read it with almost as much enjoyment and profit as the diocesan clergy for whom it was originally intended. The clergy, it is true, are the dispensers of the mysteries of God; but then aren't we all?

The Modernity of St. Augustine by Jean Guitton (Geoff. Chapman, 7/6) is a thought-provoking but hardly clear-minded little book. Augustine is lined up for comparison or contrast with such modern minds as Hegel, Freud, Proust, Gide and Sartre. Also there are a few pages on Newman, whom the author regards as the Augustine of our own sunset; but unfortunately these are even stiffer reading than the rest of the book.

F.H.D.

Bombay has adopted a new religion-syllabus for English-speaking schools, in three cycles as follows. Lower School (age 7-9) Middle School (10-12) and High School (13-16). For each cycle there is a text-book. For the upper school this is the

German Catechism in its full English translatin. For the Junior school, Pichler's Katholische Religionsbuchlein has been well-translated by Fr. Anton Rehm, S.J. under the title of **The Story of God's Kingdom** (St. Paul Publ., Allahabad 2, price 1.50 rupees). Pichler's book has been the standard book at primary school stage in German-speaking countries for a number of years past, so it is most interesting to see it at close quarters in English. Its aim is to teach all the doctrine through Scriptural narrative, chiefly Our Lord's life, and this it does very effectually, with the help of the excellent Schumacher pictures. It must be added however that Pichler's doctrinal skies seem somewhat dark and threatening, not altogether the happy sunny climate that one hopes for with young children: if anybody thinks this is a harsh judgment let them study the final summary on Serving God, page 142. The Old Testament section especially (apart from a disproportionately lengthy narrative of Joseph in Egypt) leaves the impression of a monotonous tale of punishments. The Bombay text-book for the middle cycle is a new book specially written by Fr. Desmond A. D'Abreo, S.J., It is called **The Way and the Life** (2½ rupees from De Nobili Catechetical Centre, Poona 6, India). On careful examination this turns out to be a very able abbreviation of the German Catechism: with many omissions and some insertions, and especially with some new bits about the liturgy, but essentially the German Catechism abbreviated. It includes 132 out of the 248 formal questions and answers; the author's own writing is vigorous and dignified, and the pictures are mostly good in themselves and well-chosen to illuminate (and not merely illustrate) the text. If there must be class text-books, this one is as good as anything we have seen for early teenagers. There seem to be no teacher's guides with the Bombay Scheme (though some of our own aid-books are recommended) and the Scheme itself is set forth in a booklet from the De Nobili Catechetical Centre above mentioned; besides the three main cycles, as described above, it also gives particulars of the syllabus and recommended books for the called **The Message of Christianity** which can be had Infant School, and the later "School of Perseverance" for age 16 and upwards.

Calling all primary school heads, home catechists, parents lacking Catholic schools, and parish priests in same position. Do not miss **First Communion Lesson Leaflets** (Our

Lady's Catechists, Carmelite Monastery, Bramshott, Liphook, Hants., price 1/6). They are children's work-leaflets, a set of eight, not sold separately but intended to be used separately. They are very good indeed, almost self-teaching, in fact pedagogically they have a touch of genius. Above all, they know when to stop. Teachers will learn a lot from them. Possible suggestions for improvement are: bring out earlier the idea that the purpose of Our Lord's coming, and the life He shares with us, is the joy of heaven. This is mentioned in the last leaflet, but up to then the child might gather that Our Lord came chiefly to help us to be good. Also we should have liked a good solo picture of the grown-up Jesus (say as Eucharistic King) somewhere in the book, lest some dimmer-witted children should think they were going to receive the Baby Jesus.

Nostalgic sentiment is not a good criterion for deciding the value of school text-books, and it has certainly betrayed that veteran school-master Mr. C. H. Sheill into reviving and re-editing, presumably for the unfortunate secondary-moderns, a deservedly forgotten compilation called **The Children's Companion** (Burns Oates-Macmillan, cloth 6/-). It includes some useful prayers, Mass responses, etc., and a number of parables and miracles verbatim from the gospels (which doesn't seem too good, as it presupposes the pupils will not have a New Testament). Otherwise the contents are mere factual information of the most useless kind: wooden lists of types and figures, prophets and persecutions, heresies and days of devotion and patron saints, Israel's ten Murmurings, and God's fourteen punishments for them. No, no, all this is precisely the kind of thing we are trying to get away from. Some illustrations have been included; the uncoloured ones are at least fair to moderate, and of the four coloured one may be grateful for Fra Angelico's Annunciation: but we do not think the children will be cheered up much by the Salvador Dali crucifixion, or Our Lady of Sorrows as seen by El Greco.

E.Y.

A hundred years after Darwin the C.T.S. publishes a well-written pamphlet **Evolution Today**, by Fr. Aidan Pickering. It surveys the whole situation, and comes down decisively on the side of accepting evolution of man's body, Eve as well as Adam. All the suitable scriptural and theological explanations are made easily enough, and the occasion cannot but provoke

some mournful reflections in the thoughtful Catholic. Why has this excellent pamphlet had to wait 100 years to be written? It might just as well have appeared a century ago; easily half-a-century. It is not a case of new knowledge, it is a case of slowness of minds. Is the Church too tender to the stupid? Cannot such prolonged crises, with all their inevitable scandal, be avoided somehow? Just one small query: We should much like to hear the evidence which leads Fr. Pickering to think (p. 15, par. 1) that there have been intelligent creatures, other than strictly human, who learned the use of fire. Such statements, it seems to us, are repeated too easily without adequate examination. Amongst the other C.T.S. pamphlets, Fr. F. J. Ripley's **The Church Christ Founded** (6d.) is a plain hard-headed assembling of Gospel facts. **Christ is God**, by the same author, restates the conventional apologetics effectively but rather too uncritically, as for instance about Messianic prophecies. In **Strange to the Convert**, Fr. E. K. Taylor explains things like incense and the need of football pools. **Boy meets Girl** is by Michael Robins, and can be safely recommended to those whom it may concern. All these are sixpence.

There is one thing at any rate which is done much better in U.S.A. than in these islands. Here it is the rarest thing for a nun to be allowed to write under her own name, or with that personal touch which alone makes anything pleasurable reading. The idea is that all writing should be done impersonally, everything pooled so to speak for the credit of the Community; but again, the Community keeps its doings to itself and does not share with other Orders lest it should seem lacking in reticence or something. The results of all this nonsense are of course entirely bad. In U.S.A. on the contrary, nuns who can really write are apparently encouraged to do so, and they are creating quite a literature. This fact has been taken advantage of by Fr. George A. Kane, who is Director of Religious Education in Antigonish, Nova Scotia, and therefore well aware of the need of stimulating vocations to the religious life including teaching-orders. He has collected and edited nineteen brief chapter-autobiographies by nineteen sisters of various Communities, and put them all into one volume which he calls, perhaps rather dramatically, **A Seal upon my heart**, (Clonmore and Reynolds, 9/6). It was a good idea, and it is a good book. If you are hypercritical you may suspect an editorial hand sometimes writing up the material with a more profession-

al journalistic touch; but if so the flavouring is only on the surface. Each writer is fully-named and identified, and the essential facts of her career supplied by the editor; the stories narrated by the Sisters themselves, so far as they go, are the fully-alive and fully-credible stories of nineteen different women, who all discovered God in time to give their whole life to Him. We wish the book every success.

F.M.

That the continentals are not the only ones who can convey in words "the mystery of Christ" is shown by the posthumously-published book of Caryll Houselander **The Risen Christ**, (Sheed and Ward, 8/6). Like her previous meditation-books (for that is what they must be called, though at the same time being one kind of modern apologetics) they are somewhat rhapsodic but sound and readable. Here is a sample passage: "It is through His Risen Life in us that Christ sends His love to the ends of the earth. That is why instead of startling the world into trembling adoration by manifesting His glory, He sent the woman who had been a sinner to carry the ineffable secret, and sent the two disciples who had been bewildered by the blind inability to reconcile Scripture and Calvary, and sent the friend who had denied Him, to give His love to the world, and to give it as simply as a whispered secret or a loaf of bread. So it is that we, sinners, wranglers, weaklings, provided only that we love God, are sent to give the life of the Risen Christ to the whole world, through the daily bread of our human love".

The Communication of Conviction (Geoffrey Chapman, 2/6) is by Oratorian Father Michael Day. It is about religious education, especially in schools. All good, stressing personal relationship between teachers and pupils, and personal love of Christ. But its language is somewhat "professorial" even in the Rosary meditations for children at the end. The brief scheme of essential doctrine (p 29) could perhaps be improved by bringing the Trinity into it.

Mass Together, by Fr. Clifford Howell, S.J. (price nine-pence, with discount for quantities) should be added to the list of communal Low Mass "methods" given on p. 96 of *July Sower*. Perhaps it is the best of them all: dialogue, hymns and everything all excellent, practical, and up-to-date with the regulations. From Whitegate Publications, Chelworth, Malmesbury, Wilts.

Amongst various items from France, we must mention three brochures on **Le Mystere du Dieu Vivant**. They were contributions to a "Doctrinal Session" at Beauvais in 1957, and are published privately by the Commission des Etudes Religieuses, 78 rue de Sevres, Paris 7 (each 200 francs). The authors are seminary professors: Michel Sandreau (*Sur le Mystere de Dieu*), André Lefevre, S.J. (*La Revelation de Dieu dans la Bible*), and Pierre Fichelle (*Mentalités Modernes et Sens de Dieu*).

Along with which at a more popular level on the same topic, we would warmly recommend the March issue of *Fêtes et Saisons* which has for title **Mon Dieu, Qui etes Vous?** Price 60 francs. Address: 29 Boul. de la Tour Maubourg, Paris.

Canon A. Boyer, rapidly completing his series of textbooks, has put out a manual to be used by the older children (twelve or thereabouts) of the Catechismes. It is called **Notre Credo d'Enfant de Dieu** (Editions de l'Ecole, 480 francs), and has the attractive appearance, the lucid and far-from-childish explanations, the selective-catechism-answers, and the beautiful evocative photographs, that one has learned to expect. English text-book writers looking for photographs will find here several of first-rate quality, for instance, a street in Nazareth, a rock tomb, and the best picture of the Lithostrotos pavement.

Le Livre de Messe de L'Enfance (Maison Mame, 690 francs, plastic binding) is a Sunday-and-Festival Missal for perhaps tens to twelves; it paraphrases the canon, and the epistle and the gospel. All sorts of prayers too, of Scriptural inspiration, and pictures by René Dionnet in various colourings scattered throughout the book. Fortunate the child who receives this book for a present. Marie Fargues is the compiler, but many of the texts are taken from the *Missel Paroissial des Enfants* by Pere Feder and Abbé Vermeersch.

—F.H.D.

Holy Mass — "A Kingly Priesthood" (Educational Productions Ltd., East Ardley, Wakefield, Yorks. 36 frames. 25/-). A colour strip of low Mass compiled by two Benedictine priests in their church at Workington, Cumberland. We wish the monks had chosen a more liturgical altar than this one; moreover, the flowers here are obtrusive and mar several of the pictures. Frame 34, showing the final blessing, is set the wrong way round, with the result that the celebrant is blessing with

the left hand, bell and book are on the wrong side. The strip could best be used, we think, when instructing converts who hardly ever have the opportunity of a close-up view of the priest's actions.

The Lord's Prayer. (Educational Productions Ltd. 38 frames. 25/-). This coloured filmstrip is designed to present in modern terms the phrases of the Our Father. In the first three petitions are conveyed the ideas of respect, loyalty and obedience which we pay to God; in the second half of the prayer we are helped to understand the support, patience and protection which God manifests for his children. The photography of north country scenes is excellently done, and the film as a whole will make boys and girls appreciate the actuality of the Lord's Prayer. It is for non-Catholic schools; the wording and three or four frames make it unsuitable for Catholic showing.

F.S.

NOTE.—Reviewing in July two Anglican secondary-school text-books by Canon T. G. Platten, we omitted to state that the publisher is Univ. of London Press, and the price of each 5/6 (cloth) and 4/3 (wrapper).

ALSO RECEIVED

HAPPINESS WITH GOD. By Dom Basil Whelan (Bloomsbury Publ. Co., 12/6). Spiritual reading of the cheer-up variety.

ST. GERARD MAJELLA. By John Carr, C.S.S.R. (Clonmore and Reynolds, 12/6). Abridgment from a longer life.

LAMP IN JERUSALEM. By Drayton Mayrant. (Worlds Work, 16/-). O.T. romance of the days of King Ochozias or thereabouts.

READING FOR CATHOLIC PARENTS. By F. J. Sheed (Sheed and Ward, 2/-). Common-sense about parents as educators, with descriptive lists of books for them and their children.

MARY OUR MOTHER. By Rev. J. A. Shields (Clonmore and Reynolds, 5/-). Devotional meditations on her joys and sorrows, etc.

ABODES OF GOD. By Rene Voillaume (Geoffrey Chapman, 3/6). The two "abodes" are the Church and Our Lady. High quality apologetics.

NEUES TESTAMENT: Ubersetzt und Erklart, von Otto Karrer (Verlag Ars Sacra Josef Muller, Munich; red leather DM 38, cloth DM 11.80). A new translation, with introduction and footnotes by the translator: has been well-received in

Germany.

SEPTEMBER 1958 DECREE (World Library of Sacred Music, 1846 Westwood Avenue, Cincinnati 14, Ohio, 25 cents). On participation in Mass: text of decree and commentary by Fr. J. Löwe, C.S.S.R. Reprinted from *Worship*.

AMADEO. By Daphne Barclay (Hodder and Stoughton, 15/-). Pleasing story of an illegitimate orphanage-boy who found his way back to happiness and home after much emotional disturbance.

THAT NIGHT. By Victor Bell (Faber, 6/6). A village nativity-play, one hour, 10 m. and 2 f. A sensitive Catholic producer might make slight changes, but it is simple and actable, would do for sec-mods.

CHRISTIANITY IN A GREAT CITY. By Muriel Mardill and Robert C. Walton (S.C.M. Press). Five B.B.C. plays of imaginative reconstruction about St. Paul's work at Corinth. The authors reckon there were four epistles, two mostly lost. Agape and Eucharist are hardly distinct here.

PASCAL'S PENSEES: SELECTIONS. (S.C.M. Press, 9/6). Excellently translated by C. of E. religious Martin Jarret-Kerr, C.R., who also contributes a preface. Most of the famous passages seem to be included.

THE LIVING FAITH. By Canon T. G. Platten, M.A. (U.L.P. boards 7/6). This is the teacher's Guide with the two secondary-modern text books of the same title reviewed in July *Sower*, p. 118. The Canon's exegesis would not always suit Catholics, but pedagogically the book is just what such a Guide ought to be.

LISTEN AND DO. By Aurea Sumner (Church Information Board, Deans Yard, Westminster, 7/6). One year's lessons for teachers of B stream seniors. Each lesson a verbatim story plus some rather conventional activities. Main theme: God's care for us.

THE EXCAVATIONS AT QUMRAN. By J. Van der Ploeg (Longmans, 16/6). Very readable account of the Brotherhood which produced the now-famous Scrolls, and which the author shows as differing essentially from the early Church.

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